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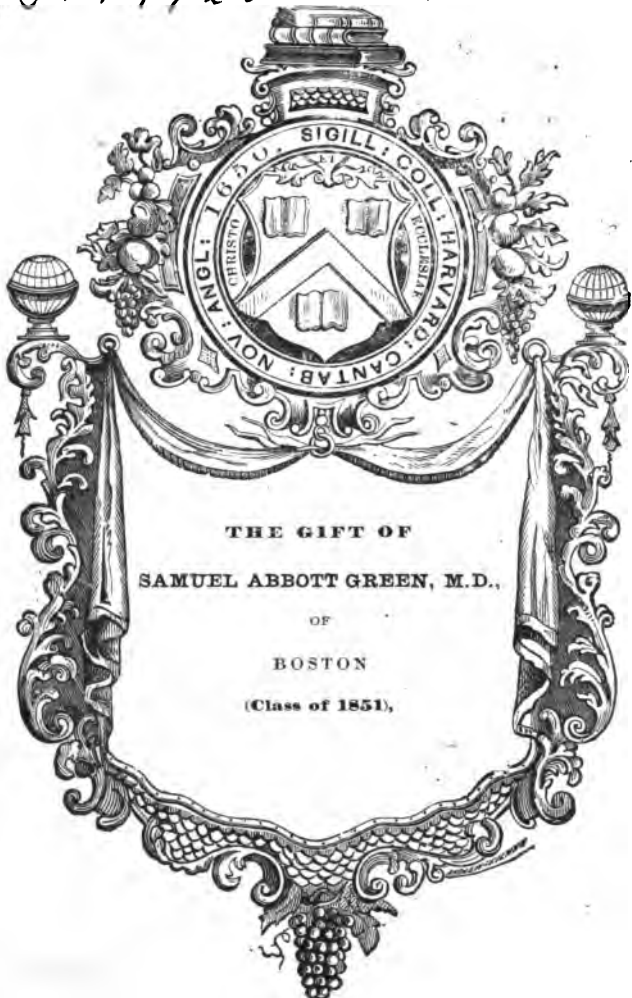
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Soldier and Preacher.

1758 AND 1778.

B E E B E E .



A S K E T C H

FROM THE LIFE OF

REV. JAMES BEEBEE, A.M.,

SOLDIER AND PREACHER,

WHO, FROM MAY 8TH, 1747, TO SEPTEMBER 8TH, 1785,

WAS PASTOR OF

THE CHURCH OF CHRIST

AT NORTH STRATFORD, (NOW TRUMBULL, CONN.)

WRITTEN BY

RICHARD C. AMBLER.

TO WHICH IS ADDED MR. BEEBEE'S ADDRESS TO HIS PEOPLE, IN 1758, WHEN THEY
DEPARTED, WITH HIM, TO FORT GEORGE, TO FIGHT THE INDIANS AND FRENCH.

Read before the Fairfield County Historical Society,
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PREFACE.

IN a previous paper, prepared at the request of the Historical Society, upon the early history of the Congregational Society at Trumbull, of which my "Sketch from the life of the Rev. James Beebee" is a continuation, I have stated that the Society was formed from the "Church of Christ at Stratford," under the name of "the Church of Christ of at Unity," Nov. 18th, 1730. That on that day was ordained there, the Rev. Richardson Miner. The society continued very prosperously until January or February, 1744, when, owing to the avowal by Mr. Miner of his conversion to the Episcopal belief, dissention followed in the society.

The Association, the General Assembly, and the neighboring Associations, sought to advise, but without success. The record of the Association states, that over two-thirds of the Rev. Richardson Miner's congregation followed him into the Church of England. The society of the "Church of Christ at North Stratford" did not use the old building, but built a new one, nearly a mile above, where the Trumbull church now stands, the name "Trumbull" being assumed upon the setting off of the North Stratford society from Stratford, in 1798, under the name of "Trumbull."

R. C. A.

BRIDGEPORT, CONN., May 21, 1884.

HISTORICAL ADDRESS

BY

R. C. AMBLER, ESQ.

THE records do not show any further attempt to continue the old society, of Unity after the discharge of Richard Miner. Under the date of May 5th, 1747, three years after, the following record is to be found upon the pages of the same old record book which had been used by the Church of Christ at Unity. "There was a church gathered and settled at North Stratford, and the same day was ordained there, and took the pastoral charge, the Rev. James Beebee, by Presbyters, the Rev. Hezekiah Goold of Stratford, Jedediah Mills of Ripton, John Grayham of Woodbury, John Bellomy of Southbury, (North purchase,) David Judson of Rockbury; and Mr. Wood of Amity was present and preached the sermon, from ye first of Timothy, 3-1: "This is a true saying; if a man desire ye office of bishop he desireth a good work." Mr. Grayham was moderator, Mr. Goold made the first prayer, Mr. Mills gave the charge, Mr. Judson gavethe right hand of fellowship, Mr. Bellomy made the last prayer; Mr. Cook present, but by sickness indisposed to business.

Of these clergymen Messrs, Hezekiah Goold, Jedediah Mills and Samuel Cook were present at the ordination of Richardson Miner, and at the same time they respectively held the same pastoral charge that they did when Mr. Miner was ordained seventeen years before.

Mr. Beebee came to North Stratford from Danbury. He was born in the year 1717, of English ancestry. In assuming the charge of the Church of Christ at North Stratford, many difficulties must have presented themselves to Mr. Beebee. The excitement in the community occasioned by the discharge of Mr. Miner was very great, and in many instances resulting in personal quarrels carried on between members of the same family. There was not only this difficulty, but there was a strong sentiment against the position held by the Puritan Faith. The spirit

of liberty and resistance to anything that had a semblance to the monarchical power was strong with very many of the people.

The law of the Commonwealth was such that every one must pay taxes to the support of the Congregational pastor, or show by certificate that they were members of some other faith. The spirit of opposition which in later years revolutionized the system was at this time at work, and its effect was to chill the zeal, even among those of the "standing order," but this was not enough to discharge James Beebee.

He belonged to an age that was characterized by the zeal of its ministry. His path, though rough, knew no turning back. His zeal knew no faltering. This is shown by his remarkable success in adding to the numbers of the society. 74 persons signed the Articles of Faith at the day of his ordination, and 167 persons at subsequent times, making 242 persons in all. He baptized 1112. He married 359 couples,—A record, not very much unlike a city parish of to-day, was made up by Mr. Beebee in a society the majority of which lived two or three miles from the meeting house; and of the minority, in all probability not even ten families, at the greatest, lived within the radius of a mile.

Mr. Beebee was a man who lived up to the times, and without much doubt was the fortunate possessor of the faculty of foreseeing to some degree the rapid strides the spirit of freedom would take in the future.

Some of the Congregationalists, as they began to see their strength losing ground, formed the idea of centralizing their power into Consociations, composed of several church societies of a county, and the decision of this standing council to be one from which there could be no appeal, thus meeting heresies and new doctrines with a bold front. Washington was once asked in conversation, what he thought of a retreat. The General replied, saying, "I do not like retreats; but if I see that it is inevitable, then it is my policy to take a position ahead of my army and retreat as fast, if not faster than they do, for in so doing I do not lose my command." Mr. Beebee felt that the day of Puritan absolutism in state affairs was becoming unpopular. He was a man of liberal mind, and felt that those were not the means of attaining the end in view. A circular letter was sent out calling the

churches of Fairfield County to Bethel, in the year 1772, for the settlement of a dispute which virtually involved the independence of the local church. Mr. Beebee and James Walker Esq. went with the following instructions, expressed by a vote of the church, "*Nemine contradicente*" by this church, that "we are all willing to consociate for advice and counsel in all matters ecclesiastical, but cannot and will not join in that arbitrary claim of judicial authority in Consociations to judge and determine in all matters ecclesiastical, compelling all parties to abide by the judgment of such a judicical Consociation." In this vote we can see the spirit of opposition to Puritan arbitrary vote; and, on the other hand, we can see that Mr. Beebee, like the great commander, was making the honorable retreat to gain a position not behind the demands of the times. Mr. Beebee was very particular about making up his views, often to such an extent that while it perhaps satisfied the demands of his own conscience, still it does not satisfy those who are anxious to trace a genealogical connection, e. g., he makes the following record:—

"The first day of February, the Rev. Mr. Ross preached in this place and baptized two children, one for Ephraim Peet and one for Nathaniel Sherman." "July 10, I exchanged labor with Mr. Ross, of Stratfield, and he baptized a child for Samuel Gregory" By the way, Mr. Beebee served Mr. Ross a good turn only a few years before, for I find the following record, "Rev. Robert Ross of Stratfield and Mrs. Sarah Howley of Stratfield were married December 18, 1753." Another peculiar record is as follows: "In the year 1747 were admitted Robert Turney and his wife Rebecca. Before I could get the church record, to record them, I forgot the month and day they were admitted." "February 23, 1751, the wife of John Thompson admitted to communion. Her first name I did not know then; but since understand it to be Elizabeth." "October 28, 1771, I baptized a child on the account of Joseph Beach and his wife, the name I cannot remember at present." There are many other instances of Mr. Beebee's good intention, on record, when it is evident his difficulty in remembering names interfered with his desire of making the record complete; but in nearly every instance he has left a full confession of fact and the excuse for his neglect: hence I trust, if any should see fit to hand in a discussion against Mr. Beebee, in this issue, that the judgment will at least be suspended.

Mr. Beebee, by the act of recording many incidents out of the natural order of events, has not only shown that he had a kind and sympathetic nature; but it gives us an insight into many phases of life. His pen seems by impulse to leave a record recognition of some incident of joy or woe in his little flock, and shows how dearly was Mr. Beebee bound to them by ties of love, and of how, from the heart, he rejoiced with his people in their joy and sorrowed with them in their sorrow.

What a sad tale is conveyed in this record: "Mary, *dau.* of Thomas Sherwood and his wife; born in July; bap. Sept. 10, 1749." "The father and mother being both dead, she was presented by her uncle, David Sherwood, less than three months old, and left alone to fight this hard battle of life." A little farther on there is another record of sorrow: "Sept. 5, 1756, baptized Reuben, son of Jakin Treadwell." Four weeks after he again opens the book and adds to the record, "and died October the 9th." Mr. Beebee's daughter Elizabeth died a short time before. Again, he announces in a P. S. that one infant whom he has just baptized, is the first-born child of its parents. Who would doubt that that household was a happy one, and that the good pastor rejoiced with them? July 11, 1767, Mr. Beebee was present at a scene which shows how sacred the christening of a child must have been held by our ancestors. Here he baptized an infant only fifteen days old, and at the funeral of its mother. After the record of the birth of James, son of Josiah Nichols, Mr. Beebee adds the following ambiguous clause: "Whose father was killed by the fall of a tree about twenty-four hours after his birth."

Sept. 12, 1779, Mr. Beebee, who usually wrote in an indistinct, cramped, and almost illegible hand, made the following entry in large and plain characters, as if he were aware that the act which he recorded was sufficient in itself to make him famous. This record reads as follows: "Benjamin, son of Brigd'r Gold Syllick Silliman and his wife, born Aug. 3d and baptized Sept. 1779; the Gen'l then being a prisoner on Long Island, and his lady fleeing from the conflagration of Fairfield, took refuge in this society." Little did the good pastor think, when, with his cheek flushed with pride, he recorded the birth and baptism of a son of a brigadier-general, that he had baptized one who in after-years would become one of the greatest scientists of the

world, Prof. Benjamin Silliman. Then truly did Pastor Beebee entertain an angel unawares. The grand old building owned and used by the town of Trumbull as a town-hall for several years, and which with ordinary care would have lasted for a hundred years longer, but was torn down during the past year by the prevailing spirit of vandalism, was the place of his birth.

A patriotic disposition followed this great event, and soon after he baptized an infant with no less famous a name than that of George Washington Hall. It is perhaps unnecessary to add that I find no further mention of the youngster on the record. He must have died young, or else the world would have heard of him too. Toward the end of the record, Mr. Beebee shows how his heart, which we have seen was bound up with his people in their joys and sorrows, could rise in indignant horror and fervent patriotism. He makes record of a birth in the following: "Bethelta, daughter of Peleg Sunderland and Bethia his wife," and here he stops, and, as if his indignation knew no bounds, adds: "He left this life at that memorable event when Tryon with a band of British butchers and murderers burned the town of Fairfield." Then he finishes the entry: "Baptized July 29, 1781." There is another sad tale here, where, by turning to the record of marriages, it appears that on May 28th, 1778, only three years before, Peleg Sunderland and Bethiah Hawley were united in holy wedlock by Mr. Beebee. No wonder, as that good and kind man recorded the birth of that first son and fatherless infant, his sorrow and sympathy kindled with thoughts of righteous indignation which he embodied in the words we find on the record.

In the time of Mr. Beebee many of the more prominent farmers owned slaves: among these were such men as David Fairchild, Thomas Sanford, Ephraim Beach, David Booth, Jr., and Jonathan Curtis. They were not called slaves on the record, however, but generally were designated, a negro boy, a negro child, sometimes as negro servants; as, for *e. g.*, "negro boy and servant of Jonathan Curtis." In one place the entry, which sounds a little more of slavery, is made as follows: "'Lid, a negro child of David Fairchild, presented by the master and mistress, baptized January 24, 1759."

The slaves were all brought to baptism and were regular attendants of church, sitting in what were called the "contrary

pews," close under the pastor's eye, at the right or left of the pulpit. The entry is often made as follows: "Dorcas, a negro servant of Jonathan Nichols and his wife Mary."

The Rev. James Beebee was also a slave-owner. Nero and Pegg were two faithful servants, and, as near as I can determine, were owned by Mr. Beebee and his wife Ruth; and the record has it, during his entire pastorate at North Stratford they had six children, who were by Mr. Beebee baptized. Their names are of some interest, and are as follows: Claret, Linde, Obid, Salome, Dinah; and the last, either to show his disrespect of the child or of the British general, he named Peter Tryon. Of Mr. Beebee's slave Nero, a person living near where Mr. Beebee's house stood told the writer of this sketch the following narrative. Pointing from the front of his house to a fence running by a clump of apple-trees standing a number of rods below on the opposite side, he said: "Do you see that there is a length of rails in that fence much shorter than the rest? Well, Parson Beebee built that length of fence; and while he was doing it Old Nero his slave came back to his work, and seeing that the parson had cut his rails much shorter than the rest, and that the symmetry of the length of the whole fence would be broken, exclaimed, 'Oh, Massa Beebee can't make de fence; better let old Nero build the fence and Master Beebee do the preaching.'"

That the parson finished that length of fence is evident, because there it stands as a monument of what Mr. Beebee knew about fences; but I judge that the rest of it was built by old Nero.

Some question arises as to where Mr. Beebee lived. The Rev. U. T. Merwin, in a discourse delivered at the one hundred and fiftieth anniversary of the Trumbull Charge, page 15, says: "Mr. Beebee's dwelling was a little east of the present parsonage on White Plains Street, the north side, on land inherited by Capt. D. B. Hinman. The old cellar is there still. Near it, and a smaller one, is a cellar too, over which stood the hut of Mr. Beebee's slaves, Nero and Pegg." Rumor and tradition corroborate Mr. Merwin's statement.

The records show that Mr. Beebee rented the Sanford property. In the year 1767, Thomas Sanford, a member of Mr. Beebee's society, left, by will, his house, barn, and land to the

North Stratford Society. Mr. Merwin, in his anniversary discourse, says, that this property was situated somewhere on Long Hill, Trumbull. The property was rented at a meeting of the Society, held at the house of the pastor January, 1707, and by the following vote of the Society: "Voted, That the church would rent out the whole of the farm, with the house and farm, for three years, to Mr. Beebee, pastor of said church, for £20 for the first year, and the two succeeding years to be left to a committee to set a price by the year; and if the committee and Mr. Beebee cannot agree, to be left to the church."

Mr. Beebee evidently had some trouble in paying his rent, for at a meeting held Nov. 15, 1780, "Voted, That 2 pounds that Mr. Beebee has paid the deacons, be accepted by the church as five pounds hard money." "Voted, That the church will receive and accept the remainder of what is yet due from Mr. Beebee to the church upon his last year's note, at two per cent."

The next year, at a meeting held February 28, 1781, the church lands were again rented to Mr. Beebee for a time of two years from April 1, 1781. The rent was reduced to £15 lawful money. "Voted, That Ephraim Beach, David Middlebrook, Joseph Burton, and Jabez Beach be their committee, with full power to give a lease to said James Beebee, and take his security for the use of the aforesaid interest." At a meeting held May 12, 1783, it was voted that some part of the money, for the church's interest (they sold the Sanford farm a short time before) be paid to Mr. Beebee for the support of the gospel, to the amount of one penny on the pound. "Voted, That we give Mr. Beebee £10, on consideration Mr. Beebee will discount what is due from the church toward his salary for the year past."

At a meeting held March 3d, 1785, and after due deliberation, the church unanimously voted that they would give Mr. Beebee, their pastor, £50 lawful money towards his salary. Secondly, unanimously voted that their committee — viz., Mr. Ephraim Beach, Capt. Joseph Burton, and Capt. Ephraim Sterling — pay the aforesaid sum to Mr. Beebee and take his receipt for the same.

It seems a little strange to the writer that a clergyman should rent a large farm, together with the dwelling-house and barns, and at the same time reside three miles away. More of these business meetings were held at the house of the pastor. From

this fact we might conclude that the house of the pastor was near the church, but not necessarily so, for a large portion of his people lived at Long Hill.

This doubt as to his residence may be settled as was the story of the shield, for Mr. Beebee may have lived in both places at different times. Mr. Beebee did not confine himself entirely to preaching for a living; for, in addition to farming, we find that he was the proprietor of a grist and saw mill. Mr. Stephen Middlebrook, of Long Hill, for several years kept a chronological record of events. Under date of June, 1762, he records that the Rev. Mr. Beebee's grist-mill was raised. This mill was situated at Saganawamps. There has been much inquiry and some dispute as to the locality of Saganawamps, some holding that it was the mill near Trumbull Church, now known as Trumbull Mills, and some that it was the mills known as Berkshire Mills, and several have even held that it was either the yellow mill or Johnson's mill. Now by a search of title-deeds I find that none of these traditions are right. After the death of Mr. Beebee, I find that one-half of the mill-property came into the possession of his son James, who, Dec. 21, 1789, by consideration of £130, deeds one-half of the grist-mill and one-half of the saw-mill, situated at Saganawamps, to David Salmon. In deed of Feb. 4, 1797, to David Salmon, of two acres, more or less, lying in town of Stratford, at a place known as Saganawamps, the boundaries are given as follows: "North, on land of Jonathan Beers; west on the river; and south on cross highway leading from Long Hill to Daniels Farms, so called." Hence the mill must be the same as the mill now known as Beers' Mill in Trumbull. This deed is also signed by James Beebee, son of the subject of this sketch, together with his wife, Mehetable, who was a daughter of Daniel Fairchild and Hepsebah Lewis, and was born Dec. 18, 1755.

Daniel Fairchild lived at Nichols Farm, at the west side of Huntington Sawpits, about opposite the Methodist Church. By consulting the North Stratford Records, I find in Mr. Beebee's handwriting, the record of his son's marriage to Miss Fairchild, taking place June 4, 1771.

I doubt if Mr. Beebee owned more than one half interest in the mill-property; at least he did not at his death, for in consulting the title records I find that Daniel Salmon bought it all.

Besides the half-interest he bought of Farmer Beebee, Jr., he bought one-quarter interest of David and Stephen Beardsley (by the way, this deed says Stephen is son of David Beardsley), and one-quarter right from his father, Richard Salmon. The latter mentions in his deed that he sells all right and title which he got from William Pixler and James French. There was one Samuel Beebee (whether he was a near relative of the pastor I know not) who had some right in the mill-property, which was also deeded to Daniel Salmon, who, by the way, was one of the most prominent men as well as one of the largest land-owners in the community — too much land for his own good; for the fifty, and odd, thousand acres which he and Mr. Samuel owned together was one of the causes of his financial ruin.

David Salmon, among numerous other enterprises, was a tailor; and in his old account-book we find an account with the Rev. James Beebee, which may not be out of place to repeat here:—

MR. JAMES BEEBEE, PASTOR, *Dr.*

Dec. 2nd, 1775.	To mending a pair of breeches,	£. s. 10P.
	“ finding the cloth,	7
	“ 12 lbs. veal at 4 p.,	4 0
	“ 1 day tayloring,	2 8
	“ $\frac{1}{3}$ “ “	1 0
July 28, 1779.	“ making pair breeches,	5 0
	“ finding two buttons,	4
	“ cutting out pair breeches and jacket,	1 0
		£1 4 7

March ye 12th, 1782. This cast all accounts with Mr. James Beebee and find due him two shillings and a penny.

JAMES BEEBEE.

The account was thus balanced in accordance with the custom of the times, Mr. Beebee signing Salmon's book and Salmon signing Mr. Beebee's.

The account then continues as follows:—

Nov. ye 13, 1782. MR. JAMES BEEBEE, *Dr.*

	To making pair of drawers for Lewis,	3 0
	“ one day myself,	2 9
	“ making a pair of overalls for Obid,	3 0
	“ one sack of salt,	1 3 9
June ye 6th, 1794.	Weaving 13 2-4 yds. at 8d. pr. yd.,	9

Obid, for whom the overalls were made, was Mr. Beebee's slave, and Lewis was a son of Mr. Beebee, who was baptized David Lewis, according to his father's record, the first Sabbath in March, 1763, born January 15. As the account of Mr. Salmon shows, he must have been commonly known as Lewis, and not by his first name, David. This was undoubtedly to avoid confusion of names. Mr. Beebee had a brother David, as is shewn by a note made on the North Stratford Records, whom I identify to be the same person as Dr. David Beebee, with whom I find an account in the day-book of Daniel Salmon. Mr. Beebee was a chaplain in the army during a portion of the French and Indian war.

On the record of births and baptisms in the year 1759, he records the fact on November 9th, that, "from 5th of May, to this place were baptized, while I was absent in the army, and recorded by my brother David," and on a line or two below he enters birth and baptism of his daughter Sarah, and adds: "Baptized by Rev. Mr. Ingersoll of Richmond, her father being absent in the army at Ticonderoga."

A sermon which Mr. Beebee delivered about this time to soldiers who were about to set forth to the French and Indian war, has been preserved by his descendants, and was kindly loaned to the writer of this sketch by the venerable mother of Gen. H. B. Carrington, U. S. A., who is a grand-daughter of Rev. James Beebee. The whole address is one of masterly skill, and one which could not but inspire his audience with redoubtable zeal for the enterprise and patriotism for the cause. Not only a complete knowledge of what should constitute a good soldier must have guided Mr. Beebee's pen, but also he felt the responsibility of giving them the fervent Christian zeal of a warfare carried on by Christian warriors. He takes his text from 1st Chronicles xix. 3: "Be of courage and let us behave valiantly for our people and the cities of God, and let the Lord do that which is good in his sight." In showing that, through sin, war is a necessary evil, he says: "Had not sin drawn the sword of divine justice, men would never have drawn the sword against one another. There would be no armies to confront or guard against, no passes to ford, no sieges to raise, no garrisons to storm, but unblemished innocency would have possessed mankind in perfect unity. The necessity, therefore, of this

order of men is consequent upon this apostacy, and now they are absolutely necessary. Indeed, they would not be so necessary if the principles of Christianity were fully received and embraced and acted upon throughout the world; for peace is one of the blessings which the gospel actually tends to introduce among men. The religion of our holy Jesus is naturally calculated to inspire men with the most sincere love and tenderness to each other. The principles of that blessed religion tend mightily to remove the causes of discord, war and contention, by checking those lusts that draw the sword. 'And from whence come wars and fighting among you?' saith the apostle James. Come they not hence even of your own lusts which war in your members? and were the blessed rules of our holy religion enforced, it would expel those lusts; it would root out and kill the ambitions of aspiring monarchs; it would strike death to that hellish pride to which whole kingdoms have fallen, as devoted nations." He teaches in a most forcible way the necessity for valor and courage, not alone for the battle, but says: "You will be called to long and tedious marches, burdened by the necessary weapons of defence; and here you may be exposed to hunger and thirst, to heat and cold, a thousand casualties and dangers which you will not be able to foresee nor I able to forename; and these may bring in aches and pains, sickness and weakness, and even death itself: in all of which circumstances you will have occasion for this valor and courage, and for want of it the least disorder may prove fatal; for as soon as a man's spirit sinks, he becomes an easy prey to the gentlest fever and the most subtle disease, alike. I don't tell you this to terrify you or try your courage, but only to forewarn you of what may be, that you may fortify yourselves against the worst."

Mr. Beebee did not picture downy beds of ease, nor did he, by subtle rhetoric, coax boys into the battle-field. No. In forming his soldiers he struck such blows as would the sturdy blacksmith, when he turned the plowshares and pruning-hooks into implements of war, and as firm as the iron of the plowshare must have been the material that composed Mr. Beebee's audience, or else they would have quailed under the force of his words and the vivid pictures of the horrors of war which he drew. "And now the artillery begins to play, the cannon belching forth not only fire and smoke, but the massive ball and

showers of fatal lead; and these, mingled with the horrid screeches of your foes, the hallooming of your heathenish enemies, and wild savages, more bloodthirsty than the hell-hounds of Proserpine and Pluto, and all mingled with the sobs of the dying and the groans of the wounded, ready to die. And then you see that verified which was prophesied by the evangelical prophet Isaiah (ix. 5): 'For every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire.' But is impossible to point out this bloody scene and fully depict the horror that results from this confusion unless I could speak flames and smoke and sulphur,—the howling of savages, the screaming of the dying, the rattling of the spears, the mangled bodies, the streams of blood, and the horrors of death itself,—with words and syllables! And now, in the midst of this horrible scene, who will not need valor and courage? Who but the truly spiritual soldier will be able to bear up under all the hardships of this warm and affecting service with an unbroken and steady mind? However pressing may be the cause of God and his people, who but the man of courage, in this scene, will be able to say with the good Nehemiah (vi. 11), 'Shall such a man as I flee?' Nothing can be expected of soldiers who are destitute of this valor, but that they will betray the cause of God and their country in which they are engaged, and bring a lasting reproach and infamy upon their own names."

Mr. Beebee tells them to exercise this courage and valor in putting down the shameful vices of the camp, meaning debauchery and the accompanying profanation of the name of God, His titles and attributes. He tells them to beware of idleness, "for by sloth the reign of the soul is abated and all the noble purposes of it dampened or destroyed." Again he says: "Soldiers, you should guard against slovenliness, for it not only makes a man sick of himself, but breeds a plague in the camp. Neat camps are always the healthiest, and there men are of the best spirits and boldest courage." He finishes by admonishing the assembled people against doing anything that will tend to weaken the courage of the soldiers.

Thus do we see, how, in those times that tried men's souls, did the pastor throw on the garments of war, and, like the Druids of old, incite the warriors of old to go forth with courage and valor.

As we picture that band of soldiers, surrounded by wives, mothers, and children, all listening with singular eagerness, and perchance with fear and trembling, to the sincere words of that devoted servant of God,—listening as I fear few congregations of to-day are taught to listen,—can we not conceive that then was the planting-time for those seeds of courage and valor which a few years later yielded such a harvest that it carried a partly clad and fed body of men through a revolution which severed the American colonies from the most wonderful nation of the earth.

The manuscript of the Rev. N. T. Merwin, present pastor of the same Society, shows Mr. Beebee to have been in the Revolutionary War. Mr. Beebee lived in the Revolutionary period, and was a zealous patriot of the times. He preached the right of revolution against the mother country, and went personally into the conflict. In the year 1776, asking leave of absence from his people for three months, he was gone eight months in service with the army. The church shared with the pastor the same spirit. They hire Rev. Joseph Barker to supply the pulpit and the parish, and pay the expenses. A tribute to the patriotism of the parish is seen in their treatment of their soldiers who served in the Revolutionary War. A manuscript document by Stephen Middlebrook, dated 1778, is now in possession of L. N. Middlebrook, of Bridgeport, Conn., and narrates a contribution from the parish of North Stratford to the continental soldiers of that parish to General Washington's head-quarters at Valley Forge. This contribution consisted of money and provisions, the receipt of which is signed, Pr. James Beebee, Captain." This James Beebee was a son of the pastor, and was an active officer during the war of the Revolution.

It is nearly impossible for us, living, as it might be truly said, in a cosmopolitan age, to picture the life of our ancestors as they lived one hundred or one hundred and fifty years ago, when their wanderings seldom if ever took them out of the limits of the sound of a church-bell of to-day. They were a people entirely local in their habits, having customs and notions of their own, which were handed down from one generation to another, and were the rule by which society was governed. They rode on horseback to meeting, taking their wives and children on the pillion of their saddle. They went to mill, the

same way, carrying their bag of grist behind. The meeting-house was not heated, even in the coldest weather; but the old ladies and feeble took with them a foot-stove made of tin, in which were placed some burning wood coals, to place under their feet while the hour and-a-half sermon was preached. Fires were kindled, not with matches, but with a flint, steel, and tinder, or often might be seen the thrifty housewife hurrying from the house of the next neighbor with a pan of burning coals, having been after fire. The church government in most matters was their local government. Offenders were brought before the church, and the difficulties settled by vote of the church. At a church meeting, duly named and held by adjournment, on the 7th of September, 1791: "Whereas, unhappy disputes had for a long time subsisted between two brothers of this church respecting the bounds of their land, viz., David Nichols and John Burton, and particularly respecting some corn that said Burton took off from land improved then by said Nichols, in order to bring on a trial at law, on account of which the said Nichols thought himself aggrieved, and the said Burton declared himself willing to return the corn; it was voted by the church, as their opinion, that the said Burton ought in justice to return the said corn or the value thereof, to the said Nichols. After the vote was taken and passed, both parties publickly declared their acquiescence in sd. vote."

Mr. Beebee was a graduate of Yale College of the Class of 1745. The following remarkable coincidence was related to the writer by Gen. Henry Beebee Carrington, author of the "Battles of the American Revolution." James Beebee and Daniel Brinsmade were both graduates of the Class of 1745 at Yale. They were intimate friends, and roomed together during their college course. Just one hundred years later, James Beebee Brinsmade and Henry Beebee Carrington were members of the Class of 1845 at Yale, and chummed together. They are great-grandsons of James Beebee and Daniel Brinsmade. Mary, daughter of Rev. James Beebee, married David Brinsmade, May 9, 1777.

Two years after coming to North Stratford Mr. Beebee married Mrs. Ruth Curtis of Stratford. They had seven children, as follows:—

Elizabeth, born March 17, 1750 ; baptized by her father ; died Dec. 19, 1754.

James, born Nov. 29, 1751 ; baptized by his father.

Mary, January 28, 1755 ; baptized by her father.

Elizabeth, July 19, 1756 ; baptized by her father.

Ruth Anne, Jan. 27, 1758 ; baptized by her father.

Sarah, July 28, 1759 ; baptized by Rev. Mr. Ingersoll.

David Lewis, Jan. 16, 1763 ; baptized by his father.

Mr. Beebee died in North Stratford, Sept. 8, 1785, and his remains were buried in the little burying-ground near where the Church of Unity stood, near the foot of White Plains Street. His wife died July 29, 1818, at the advanced age of ninety-five years. Her grave is beside that of her husband.

At a meeting of the North Stratford Society, held in April, 1794, it was voted that the society's committee procure a pair of grave-stones for the Rev. Mr. James Beebee, and set them up. At the head of the grave is a table with the following inscription : " This Monument was erected by the Church and Society of North Stratford out of regard to the memory of Rev. James Beebee, A. M., who departed this life September 8th, 1785, in the 68th year of his age. He was ordained to the work of the ministry over said Church and Society, May 6th, 1747, and continued therein faithful as a pastor for 38 years."

The writer has labored to avoid the monotony in the chronicle of the life of the Rev. James Beebee which must have existed in his every-day life, replete as it was with the duties of his ever-active parish work. How often we fancy, in passing a quiet village hidden among its orchards, that this at least must be the abode of peace and unambitious contentment ; but, alas ! when we enter the cottages, what do we find ? There, as everywhere else, distress and need, passion and unsatisfied longing, fear and remorse, pain and misery, and, by the side of these, ah, how few joys ! I cannot but feel the application of this sentiment to Mr. Beebee's life. We find by his long parish record almost a daily event recorded of a baptism or a marriage. Of how many open graves he stood beside, as he committed earth to earth and dust to dust, we know not, for it did not seem to be the custom to record these events of mortality ; but we do know with a dreadful certainty that it must have been many. All this shows that he was unceasingly at his post of duty, and,

save the few months spent in the army, when he was absent because he was conscious of a stronger call of duty, or an occasional exchange with a neighboring minister, he was ever toiling at his work as pastor. His whole life-work was spent in his charge over the North Stratford Society. As the life of a nation seems to be marked in stages of war beginning or ending with days of peace or quietude, leaving the intervening history of blissful days of peace to be told as that of one day; so are the days of the thirty-eight years of this faithful servant God numbered, almost as one unchanging long day of struggle in his work for the good of his people.

AN ADDRESS TO THE SOLDIERS, BY JAMES BEEBEE,
MAY 9TH, 1758.

Oh, Earth, Earth, Earth, — hear ye the word of the Lord, how sin has defaced the Divine image that was originally enstamped on man, how his created brightness is sullied, and the primitive rectitude of all his powers is disordered! Had not the glory of human nature been thus sullied by sin, this Earth would not have been liable to so many calamities. It would not have been such an Aceldama, or field of blood, such a stage, on which the most bloody tragedies have been enacted; but it would have been a sanctuary of Peace. Had not sin drawn the sword of Divine Justice, men would never have drawn the sword against one another. There would have been no armies to confront or guard against, no passes to ford, no sieges to raise, no garrisons to storm; but unblemished innocence would have possessed mankind, in perfect unity. The necessity, therefore, of this order of men is consequent upon this apostacy, and now they are absolutely necessary. Indeed they would not now be so necessary if the principles of Christianity were fully received, universally embraced and acted upon, throughout the world; for peace is one of the blessings which the gospel actually tends to introduce amongst men. The religion of our Holy Jesus is wonderfully calculated to inspire men with the most sincere love and tenderness to each other. The principles of that blessed religion tend mightily to remove the causes of discord, war, and contention, by checking those very lusts that draw the sword. And “From whence come wars and fightings among you?” saith the apostle James. “Come they not hence, even of your lusts, which war in your members?” And were the blessed rules of our holy religion enforced, it would expel those lusts; it would root out and kill the ambition of aspiring monarchs; it would strike death to that hellish pride to which whole kingdoms have fallen, as devoted nations.

Did men universally assume and practice the perfect law of liberty, we should no more hear of wars and rumors of wars, nation rising against nation, kingdom against kingdom; of violence throughout the land, wasting and desolation within our gates: but, instead thereof, we should constantly and continually be entertained with the sounds of praise and the soft airs of Zion’s pleasant songs. And never should we be interrupted, more, with the trumpet’s martial sound or the cry, “To arms! to arms!” or the alarms of war; but the whole earth

would be a stage of the most beautiful harmony, a very vision of peace. But, alas, how much otherwise is it! and, therefore, how necessary is an order of military men, even in the most Christian land, to the public tranquillity and weal; and as they are thus necessary, so, of consequence, by the rules of Christianity they must be allowable, proper, and right; for the gospel is not so entertained and practised as to cause wars to cease. Witness our Christian land now, exposed to the inroads and outrages of the barbarians and the cruel laws of violence — such violence that it seems nothing will expel it but preparations of steel and men expert in martial accomplishments, men fitted to direct the fatal ball and guide the glittering spear. And there cannot be more daring and high-handed presumption than for a Christian people to depend upon a miraculous interposition of Divine Providence for their safety; that, instead of trusting God (while neglecting the proper means of their security), would be to tempt him. God has, in this extraordinary way, brought seasonable relief to a distressed people; but, then, this is not his *ordinary* and *stated way* of bringing salvation to Israel *now*, but it is by *his blessing* upon the *means they use*.

And how often is it absolutely necessary, even for self-preparation, for a Christian people to draw the sword; and what more reasonable, when threatened, than to obey that law and dictate of nature planted in every man's breast by the God of nature, that he educate himself for this self-preservation; and how often does even the public tranquillity make war not only lawful, but eligible: and men, expert in the arts of war, must therefore be rated as necessary, even by the law of preparation, that fundamental law of human nature. And if actual principle oblige to *that*, I am sure that Christianity will not forbid it, for it never subverts any of nature's laws; and in the whole book of God we can find no prohibition of men of the military profession. But, on the other hand, those that have been the most remarkable for their martial achievements have their names mentioned in connections of honor, and, as it were, consecrated to posterity. And as this is an order of men necessary in a Christian state, and allowable by the laws of Christianity, so there must be some necessary qualifications peculiar to these men, and some necessary duties incumbent on them to observe in this their peculiar calling; and consequently, a minister of the gospel cannot be said to go out of his province, when occasion calls for it, if he attempts to depict these qualifications and point out to such an order of men their peculiar duties. And as *you, my brethren* of the *military order*, who are now called out to oppose your ardor to the common enemy, have pressed me to this service, should I defeat your expectations? I pray I may not break my great commander's

orders by wilfully holding back any part of God's word that seems peculiar to you ; and the words that I propose to entertain you from, are the words of Joab to his brother Abishai, when they were not only called to real service, but were then actually beset by their enemies both behind and before. You will find them recorded in 1st of Chronicles, chapter 13th, verse 4th. "*Be of good courage and let us behave ourselves valiantly for our people and the cities of God, and let the Lord do that which is good in his sight.*"

Now, the occasion of these words is clear, from the circumstances. This hero and captain of the hosts of Israel was now under restraint, as will appear by a view of the context. David, the king of Israel, having heard that Nahash the king of the children of Ammon was dead, sends men to comfort his son, who reigned in his stead, out of respect he had for his deceased father. But Haman the king, and son of the deceased, treated the servants of David as spies sent to look out the land, and sent them away shaven and ashamed. This, David, their master, very justly resented ; and when the children of Ammon saw that they had made themselves odious to David, they immediately set to preparing for war, and expended a thousand talents of silver to hire them horsemen and chariots out of Mesopotamia, Syria, etc. They had thirty and two thousand chariots, and the king of Maachah and his people, and the children of Ammon got themselves together from their cities and came to battle. And when David heard of it he sent out Joab and all the hosts of mighty men. And the children of Ammon came out and put the battle in order before the gate of the city, and the kings that were come were by themselves in the field. And thus Joab saw that the battle was set against him before and behind. And *what did he do?* Does he give up the cause and shamefully subject himself to them? No! His heroic neck could not endure the captive's chain! Does he attempt to flee? No! This was too inglorious for his martial spirit! Well, but what could he think of doing with his little handful in the midst of two such great hosts? Why, he thought of *acting the man, the soldier, the general*, displaying his valor in the defence of his king and people and the cities of the land of Israel, with a humble dependence upon that God who rules in the Heaven and governs in the earth, and a quiet resignation to his Divine will. Accordingly, he chose out all the choice men of Israel and put them in array over against the Assyrians, and the rest of the people he delivered to the command of Abishai, his brother, and *they* set themselves in array against the children of Ammon ; and then he accosts his brother like a general, a valiant general, as he was. "If the Syrians be too strong for me, then thou shalt help me, but if the children of Ammon be too strong for thee, I will help thee : *But, be of*

good courage and let us behave valiantly for our people and for the cities of our God, *and let the Lord do that which is good in his sight.*" How grand, how noble is this speech! I can scarcely recollect a grander that ever dropped from the mouth of a hero. He first exhorts to courage and valor, then enforces it with the most powerful motives, — *for our people and the cities of our God;*" then expresses his humble dependence upon God, and entire resignation to the Divine will. For, though he was none of the best of men as to his morals, yet he was a noble general, and in *that* instance freely acknowledged the providence of God and seems to rely upon it with an entire resignation to his will. "*Let the Lord do that which is good in his sight.*" The import of his words seems to be this: "Let us, to the utmost of our power, use all the means of protection of our people and the cities of our God, and leave it with Him to confer the blessing and determine the event." And God sustained them. He blessed their endeavors, and caused their enemies to flee before them; whereas, had they acted the coward instead of playing the man, it is beyond dispute that they would have forfeited their territory, and, as they would have deserved, would have been dragged in chains at those chariot wheels that fled before them, to grace the triumph of those their foes, who, when THEY were armed with valor, could not look them in the face.

DOCTRINE.

The observation, then, from these words is this, viz.: That courage and valor, together with a humble dependence upon God and resignation to the Divine will, are most needful accomplishments to all men of the military order when called to real service.

INSTRUCTION.

Hence I propose, 1st, To *show what that courage and valor are*; 2d, To mention some of those occasions when such men need that valor and courage; 3d, I will propound some remedies against that slough, dread, and fear, that stand opposed to courage and valor, and *under this head* I shall have occasion to speak of dependence upon God and RESIGNATION to the Divine will that becomes a soldier.

I shall then apply these things to the purposes of the present occasion, and so conclude.

First, then, I am to show what I mean by courage and valor; and herein I may distinguish this, as of two sorts, or kinds, rather; viz., as active and passive — courage to act and do, and courage to bear and suffer. Both are needful to military men when called to real service. Active valor and courage is such a temper of soul as enables us, with boldness and resolution, to attempt and venture upon any sort of

commanded duty, though it may endanger not only our present safety but hazard our limbs and even expose our lives, and is such a temper of soul as will prompt us to pursue the path of duty with becoming steadiness. Bravery of mind and greatness of soul is undaunted and unterrified at any opposition and any threatening danger that may stand in our way, not fearing even where fear is ; maintaining a sound judgment and a calm presence of mind even in the midst of the most dangerous confusion. Such was the courage of the hero in our text, and such was the valor that he exhorted his soldiers to. Passive courage and valor is such habitual readiness of body, firmness, and constancy of soul, as will enable us to bear what suffering we fall under, without unreasonable dejection, repining, murmur, or complaint — without even an inward vexation of heart, or any outward tokens of sinking despondency. When we can endure hardness as if inured, and bear up cheerfully even under hard things ; when we can sustain sorrow, trouble, pain and anguish of the flesh, without any wild and qualmish fretting or unreasonable groaning of nature ; without rage, without unbecoming excitement, without tumult and confusion of spirit, — oh, thus to endure suffering is to act the good soldier. Such will be patience under the hand of God, and it will defy the violence of man ; and such is the courage that is needful to men of the military order, especially when called out to real service.

I proceed now to the second thing proposed, which was to mention some of the occasions that such men may have for the exercise of both these kinds of valor and courage. And here it cannot be expected that I mention *every* occasion they may have for the exercise of that heroic virtue ; for no being but Him whose understanding is infinite, and whose knowledge is unlimited, can tell what soldiers, who are called out to real service, may, in the course of Providence be called to meet with, undergo, do, and suffer. They may be called to long and tedious marches, burdened with the necessary weapons of defence and the necessary supports of nature ; and here they may be exposed to hunger and thirst, to heat and cold, and a thousand casualties and dangers, as well as unwholesome water, infected air, dangerous passes, expecting and finding ambushments of enemies, contagious and infectious disease, and a thousand other things that they will not be able to foresee, nor I able to forename. And these may bring on aches and pains, sickness and weakness, and even death itself : in all which circumstances you will have occasion for this valor and courage, and, for want of it, the least disorder in body may prove fatal. For, as soon as a man's spirit sinks, he becomes an easy prey to the gentlest fever and the most subtle disease alike. I don't mention these things, my brethren, to terrify you, nor to try your courage now, but only to

forewarn you of what *may be*, that you may fortify yourselves against the worst.

But then, beside these, which are many of them common incidents to all men, soldiers may have occasion for the exercise of the same courage and valor with the hero in the text. They may be called upon, as he was, to speak with the enemy at the gate. And *you*, my brethren, may be called to look upon your enemies in the face, when their glittering armor and burnished shields may even dazzle your eyes. You may see the battle set in array, and be called upon to face your enemies *front to front*. If not, as Israel was, beset, before and behind, you may soon hear the orders given on both sides, to "fire and fall in." And now the artillery begins to play, the cannon belching forth not only fire and smoke, but the massive ball and showers of fatal lead. And these, mingled with the horrid screeches of your foes and hideous hallooing of your heathenish enemies, and wild savages more bloodthirsty than the hell-hounds of Proserpine and Pluto, and all mingled with the sobs of the dying and the groans of the wounded, ready to die; and then you shall see that verified which was prophesied by the evangelical prophet Isaiah (ix. 5): "For every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fuel of fire."

But it is impossible to paint out this bloody scene and fully depict the horror that results from this confusion, unless I could speak flames and smoke and sulphur, — the howling of the savages, the screeching of the dying, the rattling of the spears, the mangled bodies, the streams of blood, and the horrors of death itself, — with words and syllables! And now, in the midst of this horrible scene, *who* will not need valor and courage! Who but the truly spiritual soldier will be able to bear up against all the hardships of this warm and affecting service, with an unbroken and steady mind. However pressing may be the cause of God and his people, who, but the man of courage, in this scene, will be able to say with good Nehemiah (chap. iv. 11): "Shall such a man as I flee?" And nothing can be expected of soldiers who are destitute of this valor, but that they will betray the cause of God and their country in which they are engaged, and bring a lasting reproach and infamy upon their own names. The want of this courage will procure the soldier a captive's chains instead of victorious laurels. Instead of proclaiming a victory, and shouting in triumph, he must be seen sneaking at the feet of a painted savage, to his own immortal infamy.

But, to add one more occasion they may have for the exercise of this valor. It is in resisting the sins and withstanding the temptations and shameful vices of the camp. I am sorry that we have such

occasion to lament the dreadful wickedness of our camps ; viz., luxury, debauchery, and the accompanying profanation of the name of God, his titles and attributes. It is melancholy that men of position, and that pretend to be men of honor, should thus abandon themselves to vice, and lose all sense of *genuine honor* and shame ! It is an awful aspect, when we look upon an army whose leaders and commanders are void of all fear of God, and even *glory* in the dreadful profanation of his holy and tremendous name. When I hear of the dreadful wickedness of the camp, I have been ready to wonder that the earth did not cleave asunder and swallow them down quick, as it did Korah and his company. And now, it will require no small degree of Christian courage and valor to profess and practice stout piety and virtue under the special views and criticism of such a crew of profane sinners, and the times are such, that, be it for our lamentation that they who ever join our armies are obliged to be conversant among profligate wretches who live without God in the world ; and if we have not a good stock of Christian valor, we shall be afraid to own or let it be known that we serve the *great God*, and that we worship that awful name which these blasphemies affront and vilify. We shall be afraid to let them see that we call upon God, and daily make known our wants unto him by prayer and supplication. It is *strange*, monstrous strange, that this should be considered matter of shame ; viz., that creatures should acknowledge the God that made them and profess homage and adoration to their Creator. But such is, I fear, too much the state of the the camp ; and many, for want of Christian fortitude and valor, are content to look like Atheists, lest they should be thought religious. Those consider these as *degenerate times indeed*.

I proceed now to the *last* thing proposed, which was to propose some remedies as antidotes to this *fear*, so opposite to that *courage* and *valor* so needed in a soldier. And here, first, the greatest and best remedy that I can propound, is *true piety*, *real* Christianity ; for the power of religion, inwrought in the *heart*, engrafts us in His love and brings us under the guidance and protection of his Providence and grace, “Whose very name is a strong tower, even the Lord, who is a stronghold in the day of trouble, and who knoweth all them that put ther trust in him” (Nahum i. 7). Nothing will so fortify the heart and prevent the prevailing of fear, make the lines strong, and mightily fortify the soul against all danger, as *true piety*. Oh, it is the most glorious qualification of a soldier and the best preparation for real service. Certainly, the *pious* man, all other things being alike, will be the most ready, and with the greatest boldness, to engage in the most bloody encounter for the public good, for the defence of his people, the churches and cities of our God. Does he see the shields

of the mighty men made red, the valiant men dressed in scarlet, the chariots and horsemen coming upon him with flaming torches, the earth trembling, the chariots raging and jostling one against another in the broad ways, and running like lightning, how will he recount his worthies, hasten to the wall, and prepare the defence" (Nahum ii. 3-5, etc.). Certain it is, that *piety* will secure the soldier the protection of Divine Providence, which, as a munition of rock, will defend him, and it will inflame the mind with the strongest resolution. (See Prov. xxviii. 1.) "The wicked flee when no man pursueth, but the *righteous* are as bold as a lion." And you may see in the 11th of Hebrews, 38th verse, how that it was by faith that those worthies "waxed valiant in battle, subdued kingdoms, and put to flight armies of aliens."

Nothing more composes a soldier than to guard against a guilty, defiled conscience; for there is no so bad preparation for war as that condition. Indeed, *such soldiers* may be under a stupefaction and be foolhardy through inconsideration; but truly brave and valiant *they cannot be*, for as soon as they have their eyes open to view themselves with respect to their proper state, they will dread their enemies' artillery as if charged with hell and damnation; and such soldiers can expect nothing, but that God, as well as man, sets the battle in array against them and marches in the camp to confront them. It will be no wonder if *their* hearts faint and *they* turn their backs in the day of battle. Let the soldier, therefore, be of good courage and behave valiantly for his people and the cities of his God. Let him *first make his peace* with God, get ingrafted in his covenant love through faith in the Mediator. This will secure him against all unreasonable terror, etc. Secondly: Soldiers should, as a remedy against unreasonable fears, get their minds firmly established in the belief that *God governs the world*; that he rules in the armies of heaven above, and among the inhabitants of earth below; that the hairs of their heads are all numbered; and that not so much as a sparrow can fall to the ground without his knowledge, nor a bullet fly to the top of one hair of their heads, without a commission from him who sees through all causes, and can limit and restrain all effects as well as all the powers of every finite agent. They should consider that "the race is not always to the swift nor the battle to the strong," but all is of the Lord. *This* will naturally lead them, at all times, to exercise a humble dependence on God, knowing that nothing can come to pass or happen to them but by the operation of his holy law or the permission of his will. To *him*, therefore, should they commit all their concerns, with an entire resignation to his Divine will. And *what more powerful antidote* against unreasonable fears, discouragements, and disquietude. How can they be dismayed so long as they feel that the Lord reigns; how

can they be disconsolate, who are resigned to his divine will, and can cordially say, as in the text, "Let the Lord do that which seemeth good good in his sight." Such *will* will be of good courage, and will behave valiantly. Thirdly: As another remedy, soldiers should search as they are able, examine, see and get satisfied that their cause is good and sufficient. Launched upon a just warfare, how will this animate their hearts when there is given them as the signal of battle, "The sword of the Lord and of Gideon." *And a war is just* when the necessary defence of religion, the church and the cities of God, and the prevention of ruin to the civil state call for it. *Again*: They should see to it that they have a sufficient call to engage in the war, and this they have when such as have authority to give out orders do invite and call men into the service of their king and country. Then it is not only lawful, but highly laudable and noble, for men to voluntarily offer themselves to the public service. They must see, also, that they enter the lists with right ends and views; that they enter from Christian principle, upon the service of their God and country, having an eye to the recompense of reward, to the crown, not of fading laurels, but that of unfading glory which he had before secured through the merits of the blessed Redeemer.

Now, entering *thus* upon a *just cause*, with a just call, with these noble ends and views, and acting under these views which only Christianity can give, who can be dismayed! Such a soldier may mock at peace, defy danger, and not give ground, while the cannons roar and the fatal lead is scattered round like hail. Yea, when the quiver, the glittering spear, and the shield rattle against him, knowing that whether he stand or fall he shall be crowned as victor in the world of spirits, nothing shall daunt, nothing shall terrify him.

Fourthly: Again, by way of remedy, suppose in your mind the worst that can come, and labor to get calmly prepared for it. Think over the work that you can imagine you may be called to, and prepare yourselves for it. *This* will be a mighty remedy and relief against the terrors of your fears. Thus, by keeping your souls in a ready preparation for the worst events that your fears can imagine, you will overcome this tyrant of the soul and triumph over this slough. Again; as an antidote against this fear and cowardice, I add, you should guard against laziness and idleness. A military life at least ought to be a life of action, and whatever unfits for action unfits for that service; while by sloth the vigor of the soul is abated, and all the noble purposes of it dampened or destroyed: it sinks the spirits and contracts an unaccountable dulness. In a word, it is a fast lethargy which lays the soul asleep and renders it unfit to undertake, and impossible to undergo, the plagues of a martial expedition. Whosoever's thoughts

and hands are idle and empty, lie open to the invasion and tumult of their own fears, and give them leave to assault them on every side. But then, in this employment, care must be taken that it be such as may approve itself to God and your own consciences; and *this* will prevent your thoughts from running back to your friends, which of itself will not a little tend to sink your spirits. Soldiers, therefore, should always busy themselves in some lawful and laudable employment. And they should guard against slovenliness, for it not only makes a man sick of himself and sick of others, but breeds a plague in camp. *Neat camps* are always the healthiest, and their men are men of the *best spirits* and *boldest courage*.

Once more, and as one of the best remedies against slough, fear, and terror, in soldiers, is to do all they can to engage the presence of God with them. Without this presence an army can neither contrive, plot, march, or exert themselves to purpose. "It is not in man that walketh to direct his steps." Indeed there can be no true prospect of success without this presence; and whoever wars, to purpose, must war in the strength of the *Lord*; and whoever *acts*, to purpose, must depend upon God, both to will and to do. And the best disciplined army ever in the world, under the conduct of the hero in our text, without the presence of *God*, would never render a people successful in war. "The race is not to the *swift*, nor the battle to the strong." God is the Lord of hosts, the *God of battles*. His presence will put life and vigor into the most feeble hosts, and cause them to act *valiantly*. When *God's* presence surrounds the *camp*, his force will march before them and his goodness be their rearward. And then, what cannot an army do! A handful of men, thus guided, will vanquish the most numerous army. "*One* will chase a thousand, and *two* put *ten thousand* to *flight*." Whichever side *God takes*, that will prove victorious; and what so encouraging, supporting, and animating, when called to face an enemy and the battle he sets in array, as to be able to engage with that triumphant song in their mouth (Psalm xlv. 7), "The Lord of hosts is with us, and the God of Jacob is our refuge"! *Such an army* need not fear either the number or power, barbarity or treachery, of their enemies; for they are immured in God as an impenetrable fortress that can never be taken by flame and battery, nor be betrayed by stratagem and treachery. The presence of God, the Lord of hosts, is thereby pledged and obliged to engage with him. As he would therefore be of good courage and behave valiantly, so he would come off with success and honor. As he would be prepared, so would he be instrumental in defending his people and the cities of his God. He would defy his enemies, declaring the *battle* to be the *LORD'S*.

IMPROVEMENT.

This discourse affords us many profitable means of instruction ; as, first, *The need of military preparation* ; second, What are the *best* qualifications for real service ? third, Who are likely to make the best soldiers, etc. ? But these I must omit, lest I impose upon your patience ; and conclude with two words of address : first to these my brethren of the military order ; and, second, to the body of this people. First, let me address myself to *you, Gentlemen of this order, now upon the point to go forth to real service.*

Gentlemen : We justly applaud, and, without flattery, admire, the lawful, laudable, and noble spirit and generous portion you have manifested and adopted in behalf of your king and country, in so cheerfully and voluntarily offering yourselves to this service, since *necessity calls for it.* We are glad and rejoice that as yet we do not lie under that shameful blot that once chanced to the children of Ephraim, being armed and carrying bows, — to want “spirit” (Psalm lxxviii. 9). And it is only this necessity or call of Providence that could make us willing to part with you, or to have you exposed to all the hardships, trials, and dangers of a campaign ; and I hope we are consciously affected with a sense of the dangers and difficulties that are before you. God forbid that we should cease to pray for you. As by your voluntary engagement you begin to act the man and display a courageous spirit, so labor to maintain it. Whatever you do, “Be of good courage and behave valiantly for your people and the cities of God.” It is not sufficient to support your honor that you *appear valiant*, but sink back when you come to encounter danger. To men of flesh and and no spirit, I can think of nothing more applicable than the taunting advice of Joash to Amaziah (2 Kings xiv. 10) : “Glory of *this*, and tarry at home.”

Nothing is more ignoble than a *soldier in arms*, wanting *spirit*, and such a one can serve no purpose in an army, unless it be to fill up an empty space with something as empty and void. Such soldiers are no better than ciphers placed at the left side of an account, which no whit advance the sum. They add not to the chosen men of Israel — men prepared for war. But, my brothers, I hope more favorable things of you, even that courage which is so ornamental to a soldier, and is a presage of victory. Be then of good courage and behave valiantly.

You have now heard, my brethren, very briefly, what the valor and courage are that you have need to exercise, and also how necessary it will be for you, the support of your honor, and the honor of your profession ; how necessary to your own comfort and support, yea, necessary to the end of your calling, the preservation of your people, the

cities of your God, the purity of the blessed gospel, the preservation of your holy religion and the church of our Lord Jesus Christ. Having these in view, what *more powerful motives to courage and valor can you need!* Both God and man expect that you will behave *valiantly*. Labor therefore to get yourselves prepared, manfully, to encounter every danger you may by Providence be called to in the service of your king and country, that you may not disappoint the just expectations both of God and man. To this end, you will see to it that you receive and apply the remedies proposed against slough, fear, and cowardice. You will therefore see to it that your peace is made with heaven, that God is your friend, and your covenant Father, through Jesus Christ. *That*, above everything, my brethren, concerns you, and will prepare you for everything that is before you, both in life and death itself. I must therefore, in faithfulness to your soul, beseech of you all, now, without delay, to dedicate yourselves to the Lord, and, through *faith*, *consecrate* yourselves to *Him*, a living sacrifice. This, my brethren, may be the last exhortation that some of you may have, to believe on the name of the Son of God. And how then does it concern you to *hear* this voice from *God*, and harden not your hearts. For *God's sake*, don't neglect this day and season of Grace, lest your souls be lost forever, and that very blow that brings death to you, bring also, hell and damnation forever.

Then get your minds firmly established in the belief of God's governing providence; that all causes and events of causes are in His hands and under His wise direction, so that nothing can happen to you, but by His operation or permission, and thus exercise a humble and an entire dependence upon Him. Go forth in His name, in His name set up your banners, and, being resigned to *His divine will*, exert yourselves valiantly, and be entirely content that the Lord should do whatever seemeth good in his sight.

You doubtless see and are satisfied that *your cause is just*, and you will see to it also that the ends and designs you have in view are right, also laudable and *noble*; and be sure that you act upon Christian principles, and against temptations and *idleness* and filthiness. Be neither lazy nor *filthy*, as you dread disease and death. Do you expect to meet with difficulties?—propound to yourselves the worst that may befall you, in order that troubles and dangers may not come unexpected, lest your hearts sink and your spirits quail under them. And as a never-failing support in all trouble, as a safe refuge in all danger, and as a sure cause of victory and success, see to it that you engage *God's presence* with you. With *that presence*, *nothing* can make you *miserable*, nothing can harm you. Men will not be able to stand before you, and all the malignity of devils cannot injure you. As you

would not, then, fall a prey to the hands of your enemies, or turn back ashamed and confounded, guard against all those things that tend to curse you and deny you his blessing and presence. Keep a bridle upon your tongues and the daring sin of the camp,—profane swearing and cursing. Reverence God's great and dreadful name. Resist temptation. *Live a life of prayer* and dependence upon Him *who is able to keep you from falling*. Know that it is God's prerogative to prepare the soldier with glory, skill, and courage, and *all other* martial accomplishments are *His gift*.

Thus, says holy David: "In the name of God therefore, and in the Lord of hosts, erect your banner and do valiantly," and let the motives in the text, "our people and the cities of our God," have their due weight and influence upon your minds. Our all is, in a sense, at stake with you. Should you be defeated, slain, or captured, we can expect noting but that the ark of the Lord be soon taken, our churches ruined, and the joy of our Israel defaced. For God's sake, therefore, be of good courage, behave valiantly, and don't count your lives dear, so you may save the precious ark and preserve the glory of our Israel. Should you die in the cause, may you be found fighting under the banner of Jesus; your blood will be mingled with the blood of martyrs who have died for the testimony of Jesus, and you will be immediately admitted to their society and communion. Palms shall adorn your hands, and clouds of unfading glory shall surround your brow. Angels shall chant their hosannas at your entrance into heaven, and your name shall be held in everlasting remembrance.

I conclude with one word to the *body of this people*.

My friends: You doubtless look upon these, your husbands and children and brothers, with a mixture of anguish and affection. You rejoice that, in this day of distress, there are found any of our sons thus ready, and with such voluntary cheerfulness, to enter our service. You mourn their necessary absence from you; you pity them when you consider what a warfare is before them. Well, in this mixture of thoughts within you, can you do *nothing* for the comfort of their souls, nothing to strengthen their hands and encourage their hearts? If not, do not say anything to dash their spirits. Refrain as much as possible from all those sighs and tears, at parting, that tend to daunt their spirits. How justly might they rebuke you as that chieftain-hero did his friends in another case (Acts ii. 3): "What mean you to weep, and break mine heart, for I am ready not to be bound only, but to die for the name of the Lord Jesus." They *know* that trouble awaits, but God grant these things may not move them. Let us do all that we can to engage God's presence with them, and to that end let us humble our souls before God and set about repentance and reformation.

Were we a *humble, holy, and reformed* people, I would dare to promise their success; and if we, by continuance in sin and security, cause God to deny them His presence and blessing, and so they fall before their enemies, I see not why their blood shall not be required at our hands. And how can we be so ungrateful to them, when they have, as it were, taken their lives in their hands and voluntarily offered themselves to this dangerous service, for our sakes, as to do, or leave undone anything that might cause God to deny them His presence and withhold His blessing. Let us labor to get a sympathy and fellow feeling with the difficulties and dangers they may be exposed to, and, by putting ourselves in their places, see and learn their true condition, and do for them what we should desire might be done with respect to us. And to conclude, let us see to it that we get and maintain a spirit of prayer for them; that in all these troubles and dangers they may be sure that incense is constantly offered before God with the prayers of the saints in their behalf. Let us in agony of spirit continually plead before the throne of Divine grace in their behalf; that God will be their guide, their helper, and their shield; and that in God's own due time, they may, through the aid of Divine power and mercy, return to us again, not only shouting acclamations of *victory*, but singing that triumphant song, "The Lord has been my shade upon my right hand and left, that the sun has not smitten me by day nor the moon by night. The Lord has covered my head in the day of battle. The Lord has preserved me from all evil, he has preserved my going out and coming in:" to which let us all, here present, with ardor of soul, breathe forth our sincere AMEN, AND AMEN.

